

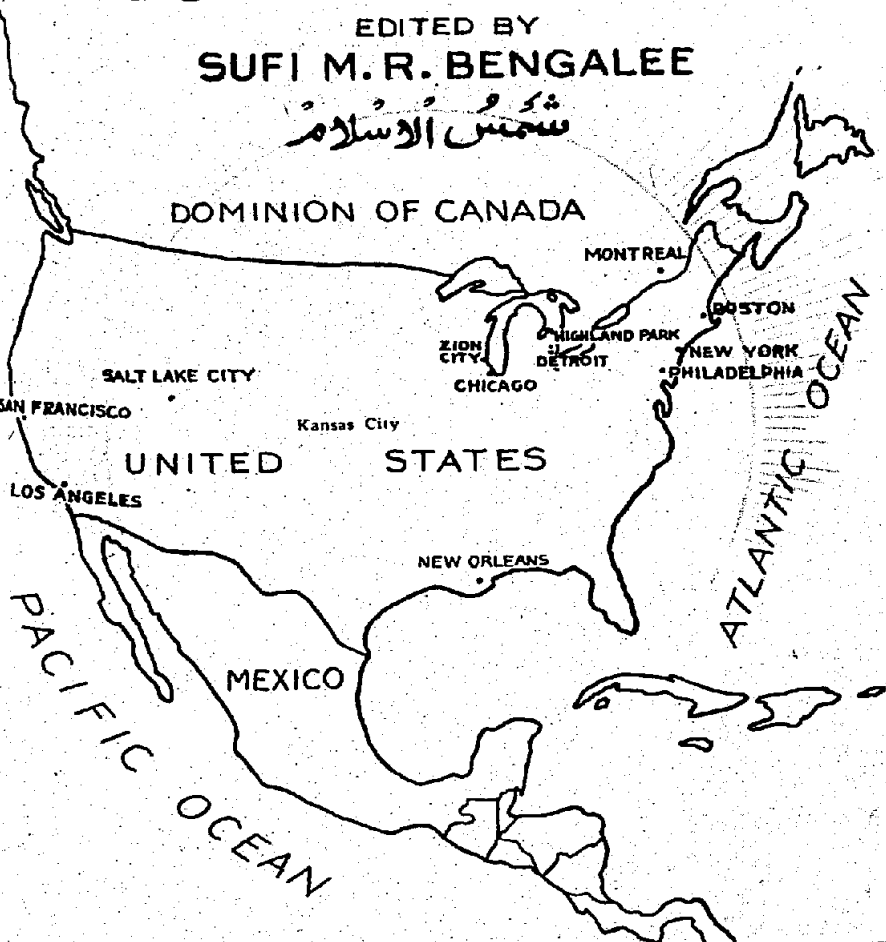
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لا اله الا الله محمد رسول الله

# THE MOSLEM SUNRISE

EDITED BY  
SUFİ M. R. BENGALĒE

شمس الاسلام



Vol. X

September, 1938

No. 3

A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-)

Single Copy 25c

Founded by DR. M. M. SADIQ.

Published by SUFI M. R. BENGALĒE

56 E. Congress St., Suite 1102.

Chicago, Ill., U. S. Amer.

STACK

## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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# THE Moslem Sunrise

56 E. CONGRESS ST., SUITE 1102

CHICAGO, ILL., U. S. A.

Vol. X

September, 1938

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## Contents

Verses from the Holy Quran.....	3
The Sayings of the Master Prophet Muhammad.....	4
Excerpts from the Writings of Hazrat Mirza Ghulam Ahmad....	5
Islamic Conception of Private Ownership.....	8
<i>By Hazrat Mirza Bashir-ud-din</i>	
Islam and Unity.....	12
<i>By Omar Cleveland</i>	
The Bible and the Quran.....	14
<i>By Sufi M. R. Bengalee</i>	
Triumph of Peace and Brotherhood.....	16
<i>By Miss Nina Stauffer</i>	
Islam, The Greatest Integrating Force.....	18
<i>By Dr. M. S. Nawaz-Khan M. B., B. S., Medical Officer</i>	
Notes and Comments.....	21
Press Notices.....	24
Islam, A Universal Religion.....	28
<i>By Maulvi Abdul Kareem, B. A. M. I. C.</i>	
Islamic Formulas and Expressions.....	32



**Hazrat Mirza Bashir-ud-din  
Mahmud Ahmad, Khalifa-tul-Masih II,  
Head of the Ahmadiyya Movement in Islam**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

## Verses from the Holy Quran

### Transliteration

Allahu la ilaha illa hu-wal Hayyul Qayyum-La takhuzuhu sinatun wala Nawm. Lahu Ma fissaama wati wal ardh. Mamdha-lladhee yash-fau induhu illa Bi-idhnihi, yalamu Ma Baina aidee-him wa-ma Khalfa hum wa-la yuhitoona Bishai-im-min ilmihi illa Bima shaa, wasea Kursiyyahus-samawati wal ardha, Wa la ya-udu-hu Hifzu-huma wa-hual Aliyyul Azeem. (11:256.)

### Translation

God! There is no God but He, the living, the Self-Subsisting. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him save by His permission? He knoweth that which is before them and that which is behind them. While they comprehend not anything of His knowledge save what He pleaseth. His throne extendeth over heavens and the earth. And guarding them tires Him not. He is the exalted, the Great.

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Abud Darda relates that the Holy Prophet said, "God will make the way to paradise easy for those who go out in quest of knowledge. The angels spread their wings to give shadow to those who search for knowledge. All creatures in the heavens and the earth pray to God to forgive and bless the possessors of knowledge and wisdom. Men of knowledge and wisdom are superior to the devotees as the moon is to other stars. They are the heirs of the prophets of God who do not leave behind them material wealth to be inherited but knowledge and wisdom. Those who acquire knowledge and wisdom from them, become the inheritors of all values." (Abu Daud)

Osama reports that one of the Holy Prophet's daughters sent for him, saying that he should come and see her son, who was in the agonies of death. The Holy Prophet, in presenting his compliments through the messenger, stated that what Allah gives and what Allah takes is Allah's property, and Allah knows when we all have to die. He continued by saying that she should be resigned and look upon her patience in resignation as a reward. The daughter again sent for him, imploring him to come. The Holy Prophet went to her with Saad, and some friends. When he arrived the child was given to the Holy Prophet. The Holy Prophet took the child, who was in great pain, and seeing its agony, his eyes brimmed with tears. Saad asked, "Why weep, O messenger of Allah?" The Holy Prophet replied, "This is the love which Allah gives to every heart. Blessing on him who loves Allah's creation." (Bukhari)

Hazrat Ayesha relates that the Holy Prophet was accustomed to stand up at night praying to God so long, that his legs would become swollen. He was asked, "O Prophet of Allah, thou art sinless, why dost thou pray so long?" The Holy Prophet replied, "Should I not become a grateful servant of God?" (Bukhari)

# Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad  
The Promised Messiah and Mahdi  
(1836-1908)

*"And give good tidings to those who believe and do what is right that they shall inherit gardens beneath which streams flow" (11:25).* In this verse Almighty God compares belief to gardens beneath which rivers flow. These words reveal a deep secret indicating the connection between faith and good deeds. As trees would wither away if they were not watered, so faith without good deeds is dead. Faith without deeds is useless, and good deeds not actuated by faith are a mere show. The Islamic paradise is a true representation of the faith and good deeds of this world. Every man's paradise is an image of what he has done here below. It does not come from without but grows from within a man himself. It is his own faith and his own good deeds that take the form of a paradise for him to live in and its delight is tasted in this very life. The tree of faith and the streams of good deeds are even here discernible though not manifest; but in the next world all veils that hide them from the eye shall be lifted and their existence shall be palpably felt. There perfect teaching of the Holy Word of God tells us that true, pure, strong and perfect faith in God, in His attributes and in His will, is a delightful garden of fruitful trees, while the good deeds which a man does are, in fact, the streams flowing in the gardens and giving life and fruit to its trees. The same idea is elsewhere expressed in the Holy Quran in the following words: *"The good word of faith which is free from every excess or default and every defect, lie or joke is like a good tree whose roots are firmly fixed in the earth, its branches shooting heavenward, yielding its fruits in all seasons and never witnessing a period of fruit-lessness"* (XIV: 29). By comparing a good word of faith to a good tree that ever yields its fruits, Almighty God has called attention to three facts: (1) That its root, which indicates its true signification, should be firmly fixed in the earth which represents the heart of man. The firm fixtures of the root indicate the unqualified acceptance of the reality and truth of the faith by the nature and conscience of man. (2) That its

branches should be in heaven, i. e. reason should attest to its truth and the heavenly laws of nature being the work of God should agree with it. In other words, that arguments of its truth should be deducible from the laws of nature and should be so high as if they were in heaven, being above every objection. (3) Its third sign is that it yields its fruit without ceasing, i. e., its influence and blessings are never intercepted and are felt in every age and every country. It is not true that they exist for a time and then cease. Another verse then follows: "*And an evil word is like an evil tree torn up from the face of the earth (i. e., rejected by the nature and conscience of man) without strength to stand (i. e., is neither supported by arguments nor by the laws of nature and is a mere assertion or an idle tale).*" (XIV:31). (The Teachings of Islam).

I have repeatedly admonished the members of my movement to cultivate mutual love and unity. God has enjoined upon the Moslems to live in such unity as to constitute one single body, otherwise they would lose their strength. The underlying secret why they are commanded to stand side by side in their daily prayers is that unity may be developed among them and mutual sympathy may spread like electricity. If there be disunity amongst you and not unity, ye will be deprived of progress. The Holy Prophet said: "Ye must love one another and pray for one another secretly. If anybody prays for another secretly the angels pray the same prayers for the one who offers prayers for his brother without his knowledge. How excellent is the idea. Man's prayers may, sometimes, go unanswered but the angels' prayers are sure to be accepted.

I exhort you, let there be no disunity amongst yourselves. I have come unto you with two grand tasks which ye must accomplish:

First: Adopt the Unity of God.

Second: Promote mutual love and sympathy.

Ye must set such an example of unity that it may serve as a miracle for others. This was the proof of the truth which the companions of the Holy Prophet displayed in their lives. God says in the Holy Quran concerning them.

"*Ye had been enemies, God united your hearts.*" This unity of the hearts was indeed a miracle. Bear in mind, so long as every one of you loves not for his brother what he loves for himself is not my follower. Such a man is in a state of danger. He shall not have a happy end. (Malfuzat).



"My followers, may the Almighty God be with you. May He prepare you for your pilgrimage to the next world even as He prepared the companions of the Holy Prophet. The desires of this world are all vain. Cursed is the man whose life is given up solely to the world and woe to him who is all in all taken up with its anxieties. Such a one in vain calls himself my follower: he is like the dry branch that will bear no fruit and will, therefore, be cut off. But be ye of those who are blessed because they enter with all their hearts into the spirit of my teaching and are saved. Look upon your God as One, and ascribe not unto Him any partner, either in heaven or in earth. Ye are not forbidden to make use of earthly means, but he who forsakes God and relies upon the earthly means solely, sets up others with Him in Whom should be placed all your trust. Almighty God has been saying of old by the mouth of His prophets that none will be saved except the pure in heart. Purify yourselves therefore, and purge your hearts of spite and hatred which is not for God. The disobedient spirit is full of impurities but the worst of all is vanity, for it is the root from which faithlessness springs. Sympathize with your fellow-beings whom ye invite to a heavenly life, for how can your invitation be true if ye do them evil in this transitory life. Obey all the commandments of God with fear of heart, for ye will be questioned concerning them. Let your prayers be full of humble supplications to God that He may draw you to Himself and purify your hearts. Man is a weak creature and he cannot shun evil except with Divine help. He has not the power to free himself from the bondage of sin unless power be granted to him from heaven. The utterance of a few words of a formal subscription to the faith, does not make you a true Moslem. Islam requires you to bow down in complete submission to the Divine threshold, so as to give a preference to God and His commandments over everything else."

---

It is related on the authority of Abu Saeed Khudree that once some people of Medina began to beg from the Holy Prophet and took advantage of his generosity. Time passed, until he had nought to give away. Then he said, "Remember, God will help him who will save himself from begging. He who is patient in poverty, God will give him contentment of mind. And there is no treasure greater than contentment."

(Bukhari).

# Islamic Conception of Private Ownership

By

**Hazrat Mirza Bashir-ud-din  
Mahmud Ahmad, Khalifa-tul-Masih II,  
Head Of The Ahmadiyya Movement In Islam**

Islam teaches that the whole universe, including the Earth, the Sun, the Moon and the Stars, has been created for the service and benefit of man. All these things, therefore, are, according to Islam the common property of all men. On the other hand, Islam lays down another principle, *viz.*, that God has created men to see how each of them acts, and that every man is by nature endowed with the faculty of competition and the desire to outstrip others in the race for progress. Islam itself encourages such competition by saying

*"Compete with each other in good works."* In a competition some men will deserve greater prizes than others, and some will deserve nothing at all. Islam acknowledges this disparity, nay, it claims that this disparity is a part of the Divine scheme of things and should not give rise to envy or jealousy. *"Do not covet that in which God has made some of you excel others"* (IV: 32, Quran). That is to say, this apparent inequality which God permits is not without its use and is indispensable for the proper working of the Universe. If those who work harder than others or can bring a superior intellect or higher business capacity into the conduct of their affairs are to be deprived of the just rewards of their labour, all this competition and striving after better results would cease and the world would come to a stand-still.

Islam, therefore, acknowledges that right of those who have earned greater rewards than others through superior intellect or greater industry, but on the other hand it reminds them of their duty to help their less fortunate brethren to come forward and participate in the blessings which God has bestowed on them. They are told that in the wealth which they have earned the poor have also a share, the latter should not be deprived of it. It should be enough compensation and happiness for the rich to provide for their poorer brethren who, in a

sense, are equally entitled with them to the good things of life, and thus to manifest the Divine attribute of Providence. "*Give to the poor out of the wealth which God has bestowed upon you.*" says the Quran, that is to say, "your wealth is a trust to the benefits of which the poor are entitled."

This would show that Islam encourages a spirit of competition and in order to foster this spirit, it permits people to retain that which they have honestly earned. But as all things in the Universe are the common property of all mankind, the poor have also a right in the wealth of the rich and the latter should, therefore, set apart a portion of their wealth in the nature of a royalty for the use and benefit of the poor.

This raises another important question. If it is necessary to encourage a spirit of competition among mankind, the competition must be open to all classes of men, and institutions and devices which limit such competition to a few individuals reducing the rest of mankind to the position of mere outside spectators ought to be abolished or reformed. Islam acknowledges the importance of this question and answers it in the affirmative. It has laid down instructions and directions by following which: (a) the spirit of competition is fostered and encouraged; (b) individual ownership is maintained, and those who are able to put forth greater industry and utilize a higher standard of intelligence are secured the fruits of their labour; (c) the share of those who have in any way contributed towards the production of wealth which is appropriated by the rich is secured to the former; (d) the door of progress is kept open for all mankind and admission is not restricted to the members of a particular family or class; the members of the lowest classes are afforded equal opportunities along with the rest of the people of attaining to the highest positions and dignities, and wealth and power do not become the hereditary monopolies of any particular class; and (e) the needs of all mankind continue to be satisfied. These directions are as follows:—

1. Islam teaches that all things in the Universe are the common property of all mankind, and that, therefore, there can be no complete individual ownership of anything.

A is the owner of his property, not in the sense that nobody else has any right in it, but in the sense that A's share in it is larger than that of anybody else, for he has acquired it with his labour. Islam describes the share of the poor in the wealth of the rich as a right. "*In the wealth of the rich,*" says the

Quran, "such as can express their wants and such as cannot express them (i. e. animals) have a right." Again it says, "Give to your relatives, the needy and wayfarer their rights" (30: 38). Islam, therefore, enjoins the distribution and circulation of wealth and prohibits hoarding, for this deprives people of their rights. Money must either be spent or invested; in either case it would be circulated to the benefit of the community, especially of the poorer classes. Concerning those who hoard money, the Quran says:

*"God is not pleased with proud and vain people who hoard up wealth and advise other people to do the same and hide that with which God has blessed them out of His Grace. If they do not stop this practice and refuse to act on God's commands, a humiliating punishment will overtake them"* (IV, 36, 37). That is to say, if they go on hoarding wealth and abstain from spending it, they and their people will be humiliated.

2. In order, however, to prevent people from spending the whole of their wealth on personal gratifications Islam has put an end to all kinds of excess and indulgence. Islam prohibits extravagance in food, dress, houses, in short in every concern or department of life, and, therefore, a Moslem, who follows the injunctions of Islam, cannot possibly spend so much on his own person or personal gratifications, as to injuriously affect the rights of others in his property or wealth.

3. As it might be apprehended that, in spite of the direction to spend or invest money, some people would go on hoarding it, and thus deprive other people of their rights in it, Islam enjoins, that a tax of  $2\frac{1}{2}$  per cent. should be levied by the Government on all money, precious metals and merchandise, etc., which a man has been in possession of, for one year or over, and that the proceeds of this tax should be spent for the welfare of the poor and the needy. The Holy Prophet (on whom be peace and the blessings of God) in explaining the object of this tax clearly indicates that it is levied on the rich, as the poor are entitled to a share in their wealth. He says:—

*"God has made zakat obligatory; it must be levied on the rich and restored to the poor."* The use of the word "restored" indicates that the poor have a right to this tax and that they are entitled to a share in the wealth of the rich. As their contribution towards the production of this wealth cannot be ascertained with precision, a definite rate has been fixed at which this tax is levied from all those who come within its

purview. It should be noted that *Zakat* is not a mere tax on income and capital and in many instances may amount to nearly 50 per cent. of the net profits.

The Quran also indicates that the object of *Zakat* is to purify the wealth of the rich, that is to say, to separate from it the contributions made towards its production by the poor, and, to leave that to which the assessee is exclusively entitled. By this institution Islam provides for the discharge of all those rights that the poor have in the wealth of the rich, and thus brings about a reconciliation between labour and capital, for, in addition to the wages which each labourer gets for his work, levies a tax of  $2\frac{1}{2}$  per cent. on the total wealth of the capitalist for the benefit of the poor.

(4) *Zakat* offers a solution of the financial problem before us, but it leaves untouched the monopoly, enjoyed by certain classes, of all means of progress and development. Islam encourages people in the race of progress, and secures to them the first fruits of their diligence and industry, but it does not approve that one class of persons should bar the progress of other classes. Every man who runs in a race has the sympathy of the spectators, and people may admire him who runs the fastest, but nobody can approve the conduct of a runner who, having obtained a start in the race, obstructs the course of other runners in order to prevent them from out-running him. Such conduct would put an end to all healthy competition and emulation, and the fortunate few who have obtained a start in the race for progress would henceforth monopolise all channels of progress and would exclude from them their less fortunate brethren.

Islam does not permit such a state of things and has, by making it impossible, thrown open the gates of advancement and progress to all classes of mankind. The causes that lie at the root of this evil may be classified under three heads:— (a) The rule of primogeniture, which involves impartibility of estates, and the unrestricted power of bequest by which personality may be distributed according to the pleasure of the testator; (b) the institution of usury which enables one man or a few to accumulate huge sums of money in his or their hands, without labour of any kind, by the mere exploitation of the needs and misfortunes of others; and (c) excessive profits.

These three causes have, in many countries, deprived the common people of all means of progress. Property has ac-

cumulated into the hands of a few magnates, and the poorer class of people can, therefore, acquire no portion of it. The institution of usuary or interest enables those people who have once established their credit to accumulate as much money into their hands as they can have any desire for, and people with small capitals can have no chance against them. Through the channel of excessive commercial profits wealth is pouring like a cataract into the vast coffers of a handful of capitalists. Islam suggests three remedies for these three causes which lead to a monopoly of property and wealth:—

(a) It enjoins the distribution of inheritance. No man has power to devise or bequeath the whole of his property to one man, so as to promote its accumulation into a few hands. Under the Islamic law of inheritance and succession a man's property must be distributed among his parents, all his children; his widow, brothers, sisters, etc., and nobody can interfere with, or divert this mode of distribution. (b) It prohibits the giving or taking of interest which precludes the accumulation of wealth in a few hands. (c) Excessive commercial profits are kept in check *first* by the institution of *Zakat*, *second* by disallowing all such devices by which people obtain excessive profits. The formation of trusts, etc., for example, by which profit is unreasonably enhanced, have been prohibited and an Islamic Government would not permit it.

## Islam and Unity

By Omar Cleveland

Islam has been shining down through the centuries over a great section of the world. In the very beginning Islam meant allegiance and submission to the will of Allah, the Creator, Nourisher and Evolver of the universe.

Moslems worship one God (Allah) the Almighty, the All-Knowing, the All-Just, the Cherisher of all the worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner—He is neither begotten nor has he begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Eternal, the Infinite, the First and the Last.

In the Holy Quran, the *Fatihah* or the chapter of Prayer

is essential to every prayer, because it contains the whole of the Quran, as it were, in a nutshell and is repeated at least thirty-two times daily.

It is composed of seven verses, before the beauty of which, even the "Lords prayer" fades into insignificance before its majestic glory.

The pages of sacred books may be turned in vain to find anything approaching the grand and sublime ideas contained in this sura or chapter of the Holy Quran.

This Book of books, declares the glory of Allah, and teaches the oneness of creation and the brotherhood of man. It teems with logic and reason but teaches simple morality and ethics.

Islam has given us a compendium of laws in the early centuries which is far ahead of any code of laws in the 20th century. It also laid the foundation of a new social order, the equal of which has not been equaled by the most advanced thinkers of our times.

Islamic brotherhood holds aloft before humanity such high ideals of life, that its adoption would save them many sorrows. Its votaries are eloquent exponents of the philosophy of service in any human contact.

It is a stabilizing and steadying force, but there is nothing psychic about it. Its results are accomplished by a symphony of effort—a fusing of individual talent and ability—to produce a single harmonic result. It forms associations deep, fine and lasting.

The ability to think together, pull together and work together for a common end is one of the most significant qualities of Moslems.

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### Needs

We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more character. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.

Calvin Coolidge.

# The Bible and the Quran

By Sufi M. R. Bengalee

The recent change of the Christian Bible by which the new German Government attempts to fit the exigencies of the Nazi politics, has shocked the entire Christendom. The religious susceptibilities of the Christians all over the world, have been grievously wounded as is evident from the following utterances:

"Such interpretations as Bishops Mueller and Wiedemann, as the agents of Hitler, place upon the New Testament are brazen and infamous distortions," said Bishop Stewart . . . "Just as a fire ruins a building, so they would ruin Christianity" (The Chicago Daily News)

Dr. John Thompson, the veteran pastor of the Chicago Temple said, "Another brand of Nazi insanity in twisting historic Bible translations to the support of his doctrines of Aryan Superiority" . . . (The Chicago Daily News.)

But it is a matter of common knowledge to the students of the history of the Christian Bible that it is by no means the verbally inspired word of God; on the contrary, it is purely a human document. And in the course of its development to its present form, it has suffered many changes, interpolations and corruptions. We read in the Encyclopedia Britanica, regarding the Old Testament.

*"It is beyond dispute that a large number of corruptions were introduced into the Hebrew text."*

A noted Oxford scholar writes in his book, "The story behind the Gospels" regarding the historicity of the New Testament:

"These early writings must have been based upon the oral traditions of the day and upon the reminiscences of the disciples and apostles who had lived with Jesus and heard his words, and it is upon the reminiscences and traditions that our existing gospels are built."

When it is realized how impossible it is for a story to pass from mouth to mouth, even a short time after the occurrence of an incident, without undergoing some modification, it is inevitable that narratives and sayings which had been passed from mouth to mouth over a period of thirty years should become transformed in process. Moreover, we must remember that in ancient times it was the common practice for even the



most conscientious chroniclers and historians to put into the mouths of the characters, of whom they wrote, words which they considered appropriate to the occasion without any intention of implying that they were the exact words used. Nor did an ancient chronicler scruple, on occasion, to modify his record in such a way as to bring out the particular point of which he was anxious to stress in his writing. There is no doubt that the Gospels, which were written not only for the purpose of record but for edification have been affected by this attitude of mind . . . . .

We have, therefore, no security that the narratives and sayings as given in the Gospels necessarily represent what actually happened and what was actually said."

The question arises, then, why blame the Nazis?

In sharp and vivid contrast, the Holy Quran is the exact word of God which has been handed down to us in its original text without the slightest change, even of a dot. Very interesting is the way by which the Holy Quran had been protected from any change or interpolation. As soon as the verses of the Holy Quran were revealed to the Prophet Muhammed, he did two things.

First: He dictated the words of God to a group of his followers who wrote them on palm leaves, leather and similar other materials.

Second: He had a group of his followers commit the words of God to memory.

The result was that by the time the revelation of the Holy Quran was finished, it was recorded in full and preserved in the "breasts of men" in its entirety. All down the ages wherever Islam has gone, the Holy Quran in its original Arabic text has been in wide circulation and preserved intact, without the slightest change. And there are millions and millions of Moslems who know the whole book by heart. Hence, there is no fear of the change or loss of the Holy Quran, until eternity. A Christian writer, William Muir says, concerning the Holy Quran:

"but one Coran (Quran) has been current amongst them; and the consentaneous use by all of the same scripture in every age to the present day is an irrefragable proof that we have the very text prepared . . . There is probably in the world no other work which has remained twelve centuries with so pure a text."

—The Life of Mahamed, By William Muir.

# Triumph of Peace and Brotherhood

By Miss Nina Stauffer

The stories of the Crusades have been told in song and in story for many centuries, and many people have actually believed the fantastic half-truths which were written to stimulate an emotional reaction rather than to present the true facts of a great civilization. Imaginary conversations between the followers of Muhammed and the Christians have been written in which the moslem was depicted as a ruthless tyrant, an unbeliever, or a barbarian. Modern historians, however, after years of research disproved these descriptions, and in general the writers agree that most of these stories were purely fictional and were used for propaganda.

The great crusades became a reality and Europe flamed with desire to rescue the Holy Land from the hands of the infidels. The people of that age were ignorant, they had great faith in their church, and they believed the stories that were circulated in the papal bulls. There were also other reasons why people were so willing to believe such stories, and some contemporary historians have not been deceived; they have shown that there were economic problems existing in Europe which made the Crusades a potent economic appeal to the peasantry of Europe. France was suffering from famine at this time and to add to the misery of the common people the wealthy and avaricious merchants were speculating with the price of grain so that there was little bread and it was dear. Then there were the adventurers, who went East out of curiosity; others who had lived at home in pinching poverty wanted to fight to end their poverty, and they were not particular, whether they were to fight against the enemies, or the friends of Christianity. Thus the great movement flourished, and the flower of the knighthood of Europe set out to defend the Cross.

While this great undertaking was being organized in Europe, students of history have discovered that the need for such a movement was unnecessary. History shows that the Arab conquest of the Holy Land was a mild and just one. The

Church and the grand proprietors lost their land, but the mass of the native population was little molested. The land tax and the capitation tax imposed by the Arab government were not different from those formerly collected by the imperial government. The novelty was the tribute paid by all non-moslem subjects. The prosperity and industry of the Syrians, however was sufficient to prevent the Arabic taxation from being a burden, and neither the free farmer nor the serf suffered unduly. The internal peace and prosperity was greater under the moslem rule than it had been under the Byzantine domination.

The Arabians were great travellers and they devised the passport system whereby anyone who travelled within the borders of the Moslem Empire would not be molested, hence the people who made pilgrimages from Europe to the Holy Land were required to have a passport which was similar to those in use today. If a stranger was found in the Empire who did not have such credentials he was put in jail until the authorities had time to investigate him; such procedure was necessary in order to protect the other people within the realm.

That the Arabians practiced peace and brotherhood with other nations is shown in a letter which was written by Theodosius, patriarch of Jerusalem, in 869 to Ignatius, his colleague in Constantinople, wherein he praises the benevolence of the Saracens, who permitted the Christians to build churches and live according to their law. "They are just, and we suffer no violence in any particular." (Economic and Social History of the Middle Ages by J. W. Thompson.)

When Syria was again subjected to the Byzantine rule, it was then that the Pilgrims from the West began to complain as they were subjected to special taxation, hence until Palestine and Syria were captured by the Turks, the Pilgrims' complaints were wholly against Byzantine. Even under the rule of the Seljuk sultans the Christians were happy and it is stated that the sultans ruled their Christian subjects in a most lenient fashion, and that there was not a trace of religious persecution anywhere within the empire. It is generally admitted that many Christians became Moslems due to the fair treatment which they received.

Then came the great Crusades. After the flame of fanaticism had died out and the Europeans became acquainted with the "infidels" for whom they had endured privation and hard-

ships to conquer, they found that these people commanded respect. One historian states, "Islam not only impressed, it converted": This same historian relates how many Christians forsook their religion for Islam, even members of the clergy were converted to Islam when they learned the true conditions. A warm friendship for these people and new commercial relations were soon established. Everywhere throughout Jerusalem, mosques were to be found, the Koran was taught in Islamic schools in Antioch and Tripoli. The second generation of the Crusaders spoke Arabic as fluently as their native tongue and they even emulated the Arabic dress and manners. Thus peace and brotherhood triumphed in the face of organized opposition.

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## Islam, The Greatest Integrating Force

By

**Dr. M. S. Nawaz-Khan M.B., B.S., Medical Officer  
Magadi, Kenya**

(Concluded from May, 1938 issue)

### International Peace

Islam has also laid down rules for the settlement of a modern problem, which is threatening to destroy the world peace viz; International disputes. The Holy Quran taught Moslems a formula, to settle International disputes 1350 years ago, which the West has achieved now, at the acme of its civilization. It laid the foundation of a nucleus which contemplates a body like the present League of Nations. The Quran says that as soon as there are indications of disagreement between two nations, the other power instead of taking sides with one or the other should at once serve instead of taking sides with one or the other should at once serve a notice upon them to submit their differences to the League, for settlement. But if one of them refuses to submit to the League or refuse to accept the award of the League and prepares to make war, the other nations should

all fight against it. The unsatisfactory condition and its apparent paralytic inertia, is due to violation of this important International principle of equity.

### **Women's Rights**

The Holy Prophet was the first champion to uphold and safeguard the interests of women. He was indeed the greatest Benefactor and emancipator of the female sex. He raised the social and economic status of women and gave them an honourable place in society. He was the first person to give women the right of private ownership, the right of votes, and freedom in divorce.

### **Abolition Of Liquor Habit**

Another great marvel of the Holy Prophet's spiritual power, is the abolition of the habit of liquor consumption in Arabia, which he did in 24 hours. America passed the law of Prohibition to save the country from the evils of liquor, but it was a total failure. The cause of its failure is obvious. U. S. A. lacks the spiritual power to reform the age-long habits of the people. It could only impose legislation by force, which simply encouraged crime. This shows, that morals of a whole nation cannot be reformed by acts of parliament. It is only true Prophets, and not Politicians and Philosophers, who can bring about the great upheavals in the social and moral condition of man.

### **S.P.C.A.**

Muhammad's beneficence and mercy was not limited to human beings alone, since he was equally merciful to 'our dumb friends' viz; animals as well. The Westerners are establishing S.P.C.A. in the dominions and it seems a new institution but the Holy Prophet established a law for prevention of cruelty to animals 1350 years ago. He exhorted the people to attend to the needs of our 'dumb friends' and prohibited his followers from branding the horses and mules on the face. Similarly, on one occasion he stopped a few young men from making target of a live hen, which was bound down. In short, the personality and advent of Muhammad was a blessing for the whole world.

### **G. B. Shaw On Islam**

I think, it would not be out of place, to mention here the glowing tribute paid by G. B. Shaw, the greatest living authority on socialism, to Muhammad and the future

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of Islam. In an interview at Bombay, during his recent tour of the Orient, he is reported to have said "I have always held the religion of Mohamed in the highest esteem, because of its wonderful vitality. It is the only religion, which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Mohamed, that it would be acceptable to the Europe of tomorrow, as it is beginning to be acceptable to the Europe of today. The medieval ecclesiastics either through ignorance or bigotry painted Mohammedanism in the darkest colours. They were in fact trained to hate the man Mohamed and his religion. To them Mohamed was Anti-Christ. I have studied him—the wonderful man—and in my opinion, far from being an Anti-Christ, he must be called the Saviour of humanity. I believe if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it, the needed peace and happiness...."

Before closing, I would like to emphasize that "a tree is known by its fruit," and this axiom holds true in the realm of religion as well. The blessings of Muhammad did not end with his death but they continued and still continue to be manifested in the person of his sincere followers.

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# Notes and Comments

## Palestine Problem

The Palestine problem is far from being solved. There is no peace within sight in that unhappy land. On the contrary, it has become the hot-bed of political agitation, namely incessant strife, guerrilla warfare, bombing, killing and bloodshed. The British government might think that they will restore peace and order in the country by their superior military force, but they are woefully mistaken in this wrong attitude, because unjust military force can never bring permanent peace. Viewing the panorama of world events, it can safely be predicted that the Palestine situation will ever remain a source of endless troubles, not only to the British government, but to the world. The only way to solve this thorny problem, as we have repeatedly stated in the columns of the Moslem Sunrise, is to adopt the following measures:

(1) Stop immediately the further Jewish immigration into Palestine.

(2) Stop the selling of the Arab land to the Jews so that the Arabs may not be ultimately dispossessed of his land.

(3) Give self-government to the Arabs, with minority rights guaranteed to the existing Jews of Palestine, along the same lines as France has given to Syria and the British government has given to Egypt.

## Appreciation:

Ignorance is the chief cause of dissension, hatred and division among the various groups of mankind. And the so-called historians are largely responsible for poisoning the minds of the people at large, against the different faiths, races and nations. In illustrating our point we cite one example. The majority of the western historians have never taken the trouble to give true facts and correct information regarding the faith of Islam and its founder, the Holy Prophet Muhammad. On the contrary, they have betrayed appalling ignorance, bigotry and narrow-mindedness in their treatment of the history of Islam.

Recently a vigorous protest was lodged in London by the followers of the Prophet against some exceedingly obnoxious

and impertinent remarks made by H. G. Wells in his Outline of History concerning this Great Benefactor of the human race.

It is, however, highly gratifying to note that the veil of ignorance, misrepresentation and false propaganda is being lifted. The western public are learning the truth and are becoming enlightened about the Holy Prophet and his noble faith. The result is that an atmosphere of better understanding and mutual respect is being created between the east and the west. This indeed is a great step forward toward the establishment of world peace.

We wish to express our warm appreciation to the editors of The Chicago Daily News for the interesting editorial, "About Ben Wells" in the course of which they have stoutly defended the Holy Prophet of Islam and justly vindicated his case. We quote the editorial in part:

"No real Western historian, living or dead, could agree with the superficial silliness of the Wellsian judgment: . . . . .

"Here no fine-spun argument drawn from Mohammed's theology is needed to establish the incalculable debt owed by the modern world to the life and example of this human, tolerant and inspired prophet. Not only chivalry, but also property rights and decent treatment of women, stem from his explicit instructions. In an age when Europe scorned and used these fountains of iniquity as chattels and brood mares, Mohammed inculcated tenderness and legal protection. Nor were the succeeding Moslem wars—as early historians so ignorantly insisted—waged to enforce the creed. . . . . and for centuries afterward the Eastern conquerors allowed to the Christians complete freedom of religion and domestic custom. All this while the Europeans were torturing and slaying one another for the sake of sectarian hate!

"When the leaves of the judgment book unfold, Abou ben Wells' name will not lead all the rest as one who did even bare justice to his fellowmen." (The Chicago Daily News, August 23, 1938.)

### **The Progress of Islam**

"Among numerous old and erroneous ideas which exist in missionary and religious thought, there is the one that Islam is a static religion. Moslem fatalism prompts the exaggerated conviction that the Islamic people are apathetic and almost im-

possible to penetrate, though not dangerous from the offensive point of view. The real situation is quite different. Islam is on the march, and is advancing everywhere, silently but constantly.

It is a false idea that the tremendous blows hurled by Christianity at the followers of the Crescent in the nine centuries of armed struggle which bear the glorious names of Poitiers, the Crusades, Vienna, and Lepanto, present permanently insurmountable barriers. Islam has already driven beyond the Straits of Gibraltar and almost beyond the Bosphorus. Today the Moslems advance again to the conquest of Europe and the world. They no longer use arms, but peacefully and insinuating ways, and Europe and America, which are by heredity Christian, seem ready to fall prey to the propaganda of Mohammed."

(The Moslem World)

### **Why we should not eat pork:**

It is a plain truth that food exercises an enormous influence upon human health, physically, morally, and spiritually. This is the guiding principle underlying the Islamic commandment relative to the lawful and unlawful food. The Holy Quran says, "*Eat those things that are pure and you will be enabled to act righteously.*" (XXXIII-51) In other words, we are enjoined upon to eat all those things which are not only conducive to our physical health but create in us fine moral qualities. On the other hand, we are prohibited from eating certain things which are injurious to our health and character. For example animals that die of themselves and meat in which blood is soaked are prohibited by Islam to be used as articles of food because they contain several kinds of poison and are obviously unfit to be used as human food for the reasons stated above.

"The flesh of swine is prohibited on similar grounds. It engenders many kinds of diseases. It is the flesh of an animal that loves filth, and is given to an unnatural habit which is not to be found in any other animal. The use of this flesh is, therefore, harmful both to health and morals, but its effects are not directly traceable, people have not so far appreciated the harm which is done by it. I am sure, however, that the day is not far when the flesh of swine will be condemned as an article of food." (True Islam)

Recently we came across a book by a physician, Dr. E. B. Foole of New York, who fully agrees with us in the above theory. He writes in his book, "Disease—Its Causes, Prevention and Cure" on pages 56-59.

"One of the most common causes of blood impurities is the use of pork. It has been said that things were created for some wise purpose. This is undoubtedly true but hogs were never made to eat. We read that Christ used them to drown devils; they can never be appropriated to a more beneficent use. As an article of diet, pork exerts a most pernicious influence on the blood, overloading it with carbonic acid gas and filling it with serofula. The hog is not a healthy animal. From its birth it is an inveterate gormandizer and to satisfy its eternal craving for food, everything in field or gutter, however filthy, finds lodgment in its capacious stomach. It eats filth and wallows in its filth and is itself but a living mass of filth. When, therefore, it is remembered that all our limbs and organs have been picked up from our plates—what pork-eater will felicitate himself with the reflection that, according to physiological teachings, he is physically, part hog. . . ."

## Press Notices

### CLEVELAND PLAIN DEALER

Monday, March 21, 1938

### MOHAMMEDAN HERE TO PROCLAIM PEACE AMONG ALL FAITHS

Sufi Mutiur Rahman Bengalee, wearing a turban and beard which distinguished him as a loyal Mohammedan, was in the city yesterday for a series of lectures which will deal with the Ahmediyya movement in Islam, of which he is a leading representative.

Sufi Bengalee says his mission is to proclaim peace among all religions and reconcile the man-made differences which have corrupted the faiths. He is speaking at the invitation of Cleveland Mohammedans at 2491 E. 55th Street from tonight through Thursday night.

The Ahmediyya movement in Islam has 2,000,000 adherents throughout the world, according to Sufi Bengalee. He is touring the United States, seeking to give the message of Islam, to remove misunderstanding and to build feelings of mutual understanding and respect.

"Our differences with Christians are not so great as the ignorance of people with regard to the differences," he said. "We agree in more things than we disagree."

In his address last night on "Science and Religion," Sufi Bengalee said:

"Religion is based on the word of God, whereas science is founded on the work of God. The word of God is the direct revelation of God; the work of God in an indirect revelation to man through nature and the creation.

"Religion is the way by which to know God, or the way to make spiritual progress, and science is that systematic body of knowledge which we may acquire by study of the laws of nature."

"Science and religion, instead of being in conflict, are in their true light seen to be each the complement of the other."

### SIoux CITY JOURNAL

June 7, 1938

#### MISSIONARY OF ISLAM TALKS TO AUDIENCE HERE

Sufi M. R. Bengalee of Chicago, missionary of Islam, spoke with a quiet and convincing voice on the solution of world problems to 50 persons Monday night at the public library. The lecture was sponsored by the Moslem brotherhood of Sioux City.

Sufi Bengalee was introduced by Derwish Rameden of Sioux City. He described the disturbing forces of the world—international hostility, economic and religious strife, race prejudice and resulting misery and suffering—and said that only the removal of misunderstandings would provide a solution.

Saying that east and west must be united, he described the evolution of the modern world as toward that of a large city in which nations would become members of a world family. Regarding religious differences, he said missionaries should describe the excellence of their religions, not criticize others. Islam, he said, stood for universal brotherhood and recognized all such spiritual guides as Abraham, Jesus, Buddha and Confucius.

### STANLEY SUN

Friday, June 17, 1938

#### ISLAM LEADER WILL BE SPEAKER AT MEMORIAL BUILDING FRIDAY EVE.

"Islam has liberated women."

So asserts Sufi Mutiur Rahman Bengalee, director of the Ahmadiyya movement of Islam in America, who is a visitor with friends west of Stanley. The Sufi will speak on "World Problems and How to Solve Them," at the Memorial Building in Stanley, Friday evening, June 17.

In June, 1935, the Sufi visited Stanley, and made a lasting impression upon all with whom he came in contact.

The Sufi, who makes a striking appearance in his native costume, sea green turban, bearded countenance and militaristic carriage, is a brilliant conversationalist. He represents Islam, which, he says, is the religion wrongly called Mohammedanism.

Attributing the advancement of women to his religion, which "establishes the equality of both sexes safeguarding their rights and liberties and raising their status," the leader explained Islam now has 80,000,000 members in India, and 400,000,000 in the world. It is his work to promote its growth in America by explaining its doctrines and endeavoring to implant a sympathetic understanding of oriental peoples and their problems.

#### Five Languages Spoken

Sufi Bengalee was born in Bengal, India. He was educated in the universities of Calcutta and Punjab. He obtained his master's degree from Punjab. He speaks five languages.

While a student in Calcutta, he dedicated his life to the service of humanity. In 1928 he was selected by leaders of the Islam movement to represent them in the United States. Headquarters for the religion are at Quadian, Punjab, India. He traveled in the United States extensively until 1935, when he returned to his homeland and came back to America the second time in Dec. 1936, having made an extensive trip around the world.

As a devout Moslem, religion is his paramount interest. A self styled "citi-

zen of the world," he is enthusiastic in his support of world peace.

#### Unhappiness Found

When asked if the people of India are happy, he replied, "People all over the world are unhappy. The world is passing through chaos and confusion. Until we have passed through this turmoil, into a new order, there will be no general happiness." It is his belief that Islam is the answer to the world ills and will control the new order.

Mahatma Gandhi is misunderstood by the Western world. He believes he is rated too high by Americans because he is only one of the leaders in India.

The Indian leader is a student of economics. "At present, under the existing economic setup, the problem is lack of proper distribution of wealth," he said when queried. Under Islam the economic system provides a wide, even and just distribution, he declared. It is not communistic, because it believes in private ownership, and it is not capitalistic, because it tends to distribute large individual holdings.

#### Principles Recommended

Three economic principles recommended by Islam, according to their leader are:

1. Inheritance — The property of a person is distributed among all his children and a large circle of relatives, so that in 2 or 3 generations, even the largest estate will have been parceled out into a group of small holdings. This would tend to break capitalism, he said.

2. The Zakat system.

Under this system, 2½ per cent tax is levied per annum on all surplus wealth in any form, and is distributed for the poor and needy. The tax is collected by the government but may not be spent for governmental purposes.

3. Interest is banned, under the interest system, capital always gains. Sufi Bengalee pointed out. In explaining the demerits of the interest system as it affects labor, he said a capitalist is always protected by interest, and only

labor, which must pay this interest through its efforts, stand a chance to lose.

#### THE MINOT DAILY NEWS

June 16, 1938

### SYRIAN COMMUNITY IN MOUNTRAIL HAS LEADER OF ISLAM AS GUEST

Stanley, N. D., June 16—The Syrian community of Ross, west of Stanley, has a guest. He is Sufi Mutiur Rahman Bengalee, Chicago, pictured here, who is director in America of the Ahmadiyya movement of Islam.

His present visit to the Mohammedan group here is his first since June, 1935.

Sufi Bengalee wears eastern costume as he appears on the streets in Stanley, or visits among the people of the Syrian colony. His turban is of sea green. His bearing is dignified; his carriage erect. He speaks scholarly English, and a number of persons who have engaged in conversation with him this week have found him ready and witty.

#### Speaks Friday Night

Friday night he will address a public meeting at the Memorial building discussing "World Problems and How to Solve Them." He styles himself a "citizen of the world." He speaks five languages.

The sufi relates that he was born in Bengal, India, that he was educated in universities of Calcutta and Punjab, that long ago he vowed to dedicate his life to the service of humanity. In 1928, he says, he was selected by leaders of Islam to represent their Ahmadiyya movement in America. He thereafter traveled extensively over the United States until 1935, when he returned to India. He made his second trip to America in December, 1936.

The Ahmadiyya movement, which he represents, is one founded by Hazrat Mirza Ghulam Ahmad, considered a messiah among his followers. Its objectives are a re-interpretation of the

teaching of the Koran and establishment of peace throuth the world. Hazrat Ahmiad died in 1908, but his work is being carried on by Hazrat Mirza Baschirud-Din Mahmud. Ahmad, under whose leadership missions are being established in many nations.

### Intoxicants Opposed

Doctrines of the Islam faith as interpreted by Ahmadiyya include: (a) Liberation of women and equality of the sexes; (b) prohibition of all intoxicants; (c) solution of economic problems; (d) furnishing of humanity with a noble system of practical ethics; (e) promotion of science and education. The movement advocates establishment of true democracy and universal brotherhood without any discrimination of caste, creed, color or country."

Bengalee has written a book, "The Life of Mohamet," and he is editor of a magazine of the Islam faith in America, which is called the Moslem Sunrise.

All over the world, he finds, the people are unhappy. The world is in a state of confusion. The answer

to its ills, he declares, is Islam.

### Says Gandhi Overrated

From the standpoint of economics, he asserts, the present problem of the world is lack of proper distribution of wealth. As a solution he recommends, not communism, but a system of private ownership under which (1) estates would be distributed widely (being divided at a man's death rather than kept intact); (2) all surplus wealth would be taxed two and one-half per cent per annum to provide funds for distribution to the poor; (3) banning of interest.

Bengalee expresses the view that Mohandas K. Gandhi is overrated by Americans. Gandhi, who is a Hindu, is said by the sufi to be only one of the leaders in India today.

The Syrians of Mountrail county are farmers living both north and south of Ross. There are a few also in the adjacent county of Burke. They settled in this area 25 years or more ago. They have a Mohammedan cemetery at Ross, but have not been financially able to erect a church.



# Islam, A Universal Religion

By

Maulvi Abdul Kareem, B.A.M.I.C.  
Retired Inspector of Schools, Bengal, India

## Universality of Islam

Islam laid the foundation of universalism in religion. This in fact is its most distinctive feature. Islam is as wide in its conception as humanity. It is not meant for one people, or for one age, or for one country. The very first verse of the Quran proclaims the oneness of all people. There God has been described as "Rabbul Alamin", the Creator, the Nourisher and the Guide of all, and not of any particular people. Nowhere has it been stated that God is Rabbul-Moslenin, the Lord of the Moslems only. *"Surely those who believe and those who are Jews and the Christians, and the Sabians, whoever believes in God and the Last Day and does good, they shall have their reward from their Lord and there is no fear for them, nor shall they grieve."* (Al-Quran).

## Simplicity of Islam

Another distinctive feature of Islam is its simplicity. Its teaching is no extant in parables and myths. There is nothing mysterious, nothing irrational, nothing impractical, nothing unattainable in it. It strongly appeals to the intellect as well as to the natural sentiments of human beings. It is in perfect harmony with science and may be said to have been writ large on the face of Nature, from the gigantic sun to the tiniest blade of grass. According to Islam every atom in the universe, while maintaining the general equilibrium, is incessantly busy proclaiming that submission to the Will of the Almighty God is the only religion throughout the universe. What scientists call Laws of Nature is, in religious phraseology, the Will of the Lord, which may be read in His Book of Nature.

"Foremost among the causes that contributed to the success of Islam", writes Arnold, "was the simplicity of the Mus-



lim creed. There is no God but God; Muhammad is the apostle of God. Assent to these two simple doctrines is all that is demanded of the convert. This simple creed demands no great trial of faith and is within the compass of the meanest intelligence. Unencumbered by theological subtleties it may be expounded by any, even the most unversed in theological expression." "A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding", observes Professor Montel, "might be expected to possess, and does indeed possess, a marvellous power of winning its way into the consciences of men."

### **Catholicity of Islam**

In its catholicity Islam stands altogether unrivalled. It looks upon all people as members of one family. It aims at creating amity and good understanding among the followers of various persuasions. It prohibits its followers from taking pride in race, colour or country. The Moslems all the world over are knit together by a common bond of brotherhood. Slaves become kings and kings condescend to stand in prayer shoulder to shoulder with beggars in rags.

Islam is not mere prayer, or fasting or observance of so many other rites and rituals. It is in fact playing the game of life as Hazrat Muhammad played it, attending to the duties towards God and man and leading a virtuous life. *"It is not righteousness that you turn your faces towards the east and the west, but righteousness is this that one shall believe in God and the Last Day and the Angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the way-farers and the beggars and for the emancipation of the captives, and keep up prayer and pay the poor rate, and the performers of their promise when they make a promise and the patient in distress and affliction . . . these are they who are true and these are they who are pious."*

### **Toleration of Islam**

It is nothing but a travesty of truth to say that Islam is an intolerant religion. Islam teaches that every person is answerable only to God for his religious beliefs, and no one has a right to question, far less to persecute, another for his faith. In an age of extreme religious intolerance and absence of broad-mindedness in religious matters when persecution for

beliefs was regarded as a religious duty, it was the Prophet of Islam who, for the first time in the history of the world, not only enunciated and preached the principle of "no compulsion in religion," but also always practised it himself and insisted upon his followers to do the same. He strictly prohibited forcible conversion, proclaiming "*La ikraha fiddin*", "*let there be no compulsion in religion.*" The Quranic injunction enjoining the Moslems to say to non-Moslems, "*And unto you your religion and unto me my religion.*" unmistakably demonstrates the tolerance of Islam. "*If your Lord had pleased surely all those who are in the earth would have believed, all of them. Will you then force men till they become believers?*" (Al-Quran). It is on record that the Prophet once accommodated in his own mosque a Christian deputation from Najran and permitted them to offer their prayers with the ringing of bells within the mosque.

The Prophet of Islam declared that people would not be punished in this world for their disbelief or erroneous belief, and he strongly disapproved of all kinds of religious persecution. Heresy was condemned, but even apostasy was not punished. Islam goes so far as to permit a Moslem not only to dine with a non-Moslem but even to have as his wife a non-Moslem, such as a Jew or a Christian, and to allow her to continue to follow her own faith if she cannot be persuaded to accept Islam. No other religion tolerates such close association of its followers with the followers of a different faith.

There is absolutely no foundation for the allegation that Islam was propagated with "the Quran in one hand and the sword in the other". The prophets and patriarchs of old had sanctioned the use of arms for the sake of religion. Their followers felt no hesitation in unsheathing the sword for indiscriminate slaughter of their religious opponents. The terrible massacre of and by the Jews and the Christians in European countries are too well-known to need detailed description. It was the Prophet of Islam who for the first time in the history of the world, put a check on such abuse of arms by strictly restricting their use to defensive purposes, absolutely forbidding its use for the conversion of non-Moslems. It is true that he had to fight, but all the wars that he fought were defensive wars, for self-preservation, for the protection of the lives and properties of Muslims, and for warding off the constant onslaught of Arab idolators on Islam. Quran repeatedly proclaims perfect freedom in the matter of conscience. "*And say:*

*the truth is from Your Lord, so let him then who will, believe; let him, who please disbelieve."* (Al-Quran).

The universal toleration which Islam preached was put into actual practice by protecting the life and property of the followers of other religions in the same manner as was done in the case of Moslems. In all Moslem countries non-Moslems have all along been safe and secure. It was stated by the Prophet in a proclamation, "To the Christians of Najran and the surrounding territories the security of God and the pledge of his Prophet are extended for their lives, their religion and their property; there shall be no interference with the practice of their faith or their observances; nor any change in their rights and privileges; no bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small, as heretofore; no image or cross shall be destroyed." The Zoroastrians in Arabia were granted similar concessions; they were entirely free in the possession of their fire-temples as well as the properties attached to them. The existence of many sects of Christians in countries that were for centuries under Moslem rule is an abiding testimony to the great toleration they enjoyed. The powerful Moslem rulers could have swept away Christianity from their dominions, as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France or the Jews were kept out of England for over three centuries. The history of Islam does not record any instance of cruel persecution such as that of Hypatia or Bruno or Galileo, and its pages have not been soiled by anything like the records of horrible inquisitions instituted by the Popes and potentates of Europe. In fact, the early Moslems set an example of tolerance towards the Jews and the Christians, who enjoyed a measure of toleration the like of which was not to be found anywhere in the world until quite modern times. In the eyes of Islamic Law, the Moslem and non-Moslem subjects are equal. The first Khalifa, Hazrat Abu Bakar, issued a proclamation guaranteeing the lives, liberties and properties of Christians, who were not prevented from ringing their bells and taking out their crosses. The next Khalifa, Hazrat Omar, after the conquest of Egypt, scrupulously preserved intact the properties dedicated to the Christians and continued the allowance granted by the former Government for the support of priests. The fourth Khalifa, Hazrat Ali, particularly enjoined the protection of the rights of the

"Zimmes" (non-Moslem citizens) in his testament to his son, Hazrat Hossain, the martyr of Kerbala, in the following words, "Their life is my life, their blood is my blood and their honour is my honour. See that none ill-treats them, for they are your "Zimma", responsibility from God."

It will be a surprise to those who have been prejudiced by malicious critics of Islam, to learn that Moslem rulers often had churches built for the Christian races under their rule. Khalid-al-Qaori, the governor of Arabia and Persian Iraq, built a church for his mother, who was a Christian, to worship in. In the reign of Al-Mahdi, a church was erected at Baghdad for the use of the Christian prisoners who had been taken captive during the numerous campaigns against the Byzantine Empire. In the reign of Harun-el-Rashid, a church was built at Baghdad for a similar purpose, and a magnificent church was built at Babylon in which the bodies of Prophets Daniel and Ezekiel were enshrined. Al-Mamun gave general permission to erect churches and in his empire there were eleven thousand Christian churches, besides hundreds of Synagogues and fire-temples. The Nestorian Patriarch, Isho Yahb III, also bore witness to Islam's toleration. He wrote, "The Arabs to whom God has given at this time the government of the world do not persecute the Christian religion; on the contrary, they favour it, honour our priests and the Saints of the Lord, and confer benefits on churches and monasteries."

## Islamic Formulas and Expressions

1. La-ilaha illallahu Muhammadur Rosoolullah.  
There is none worthy of worship but Allah and MUHAMMAD is His Prophet.
2. Ashhadu alla ilaha illallahu wahdah la shareekah  
lahoo wa ashhadu anna Muhammadan adbohu wa Rasooluh.

I bear witness that there is none worthy of worship but Allah—One without a partner; and I bear witness that MUHAMMAD is His servant and Phophet.

3. Bismillah.  
Said before eating, drinking or starting anything.  
(In the Name of Allah.)
2. Alhamdulillah.  
All praise belongs to Allah. (In answer to "how are you," after eating or drinking and when you hear some good news.)
5. Assalamo Alaikum.  
Said instead of good morning, goodbye, and so forth.  
(Peace be unto you.)
6. Wa Alaikumussalam.  
Answer to above. (And unto you be peace.)
7. Allahu-Akbar.  
To start prayers and call to prayer. (God is Most Great.)
8. Insha-Allah.  
Said while promising to do anything. (If it be the will of God.)
9. Jaza kumullahul-khai ra.  
Said instead of "thank you." (May God grant you good reward for this.)
10. Kassarallahu Khairakum.  
Another phase used instead of "Thank you." (May Allah Increase good things for you.)
11. Labbaik.  
Said in reply to the call. (Here I am.)
12. La haula wala quwwata illa billahil alyyil azeem.  
Said (1) to express one's weakness; (2) after yawning; (3) and to avoid bad influence. (There is no power to shun evil or attain good in Allah the High, the Great.)
13. Sallallahu alaihi wasallam.  
Said with the names of the Master-Prophet MUHAMMAD and all other Prophets. (May Allah shower His blessings and peace upon him.)
14. Astaghfirullah.  
I ask forgiveness of God.

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